¶ Tho. wyatis translatyon of Plutarckes boke/ of the Quyete of mynde.

¶ To the reder.

It shall seme harde vnto the parauenture gentyll reder/this trãslation/ what for shorte maner of speche/and what for dyuers straunge names in the storyes. As for the shortnesse aduyse it wele and it shalbe the pleasaunter/ whan thou vnderstandest it. As for the straũge names stycke nat i them/ for who that can take no frute in it / without he knowe clerely euery tale that is here touched/ I wolde he shulde nat rede this boke.

Farewell.

¶ To the moſt excellent and moſt
vertuous princes Katheryn/quene
of Englande and of Fraunce &c.
encreſe & contynuaunce of moche
helth and honour.

The boke of Fraũces Petrarch/of the
remedy of yll fortune/at the cõmaunde-
ment of your highneſſe/I aſſayd/as my
power wolde ſerue me/to make into our
englyſſh. And after I had made a proſe
of nyne or ten Dialogues/the labour be
gan to ſeme tedious/by ſuperfluous often
reherſyng of one thyng. which tho pa-
uenture in the latyn ſhalbe laudable/ by
plentuous diuerſite of the ſpekyng of it
(for I wyll nat that my iugement ſhall
diſalowe in any thyng ſo approued an au
ctour) yet for lacke of ſuche diuerſyte in
our tong / it ſhulde want a great dele of
the grace. Altho/ as me ſemeth/ and as
ſayth this Plutarch/the plentuouſneſſe
and faire diuerſyte of lãgage/ſhulde nat
ſo moch be deſyred in ſuche thynges/ as
the frutes of the aduertyſmentes of thẽ/
whiche in my opinyon/ this ſayde Plu-
tarch hath handſomly gadred togyder/
without tedyouſneſſe of length/contay-

nig the hole effect/of that your hyghnes
deſyred of Petrarch in his lytell boke/
which he wrate to one of his frendes/ of
the Quiete of mynde/ nerawhyt erryng
from the purpoſe of the ſayd Petrarch.
which I haue made now of late i to our
toug nat pfitely (I cõfeſſe) wout errour
as one ſhulde haue done that had ben of
perfite lernyng/ but after my rudeneſſe/
ſeking rather the profite of the ſentence
than the nature of the wordes. but how
ſoeuer it be/ if it may pleaſe your hygh-
neſſe to accept it / it ſhall nat onely be a
defence for the ſympleneſſe of the boke/
agaynſt ouer buſy ſercheres of other mẽ-
nes acts/whan the good wyll ſhall haue
the alowance of ſo vertuous a iugemẽt/
but alſo corage to the ſymple endeuour
of this hande/towarde better enkpriſes.
And tho the ſmalneſſe of the preſent be
great/ in reſpecte of that/that accordeth
to your excellence/ the ſentence parauen-
ture ſhall nat be moche vnacceptable / if
it greue nat your grace to marke it after
your accuſtomed wyſdome. Pleſeth thã
your hyghneſſe to pardone thouerbold-
neſſe of your mooſt humble ſlaue/where
he preſenteth you / for the good lucke of

this newe yere/ with this his symple labour/and with as moch quiete of mynde as this boke pretendeth/ alwayes prayeng god to sende you thonorable delyre of your vertuous hert. At Alyngton the last day of December. M. D. xxvij.

your most hũble subiect and slaue / Tho. wyat.

¶ Of the Quiete of mynde.

I receyued very late thy letter/wherin thou exhortes me that I shulde write sõ thyng vnto the of the quietnesse of mide and of those thynges / in Timeus/ that thou thynkest nedeth more exquisite declaration. Trewly/ where as Eros my frẽde was redy to sayle towardes Rome and I had receyued hastely of Fũdanus the honest man the letters / & I had nat therfore leysar to apply me to that that thou desyredest / as I wolde haue done/ nor agayne coude I suffre the man to be seen sent fro me with empty handes/ certeyn chosen thynges I haue taken forth of the quietnesse of mynde/ out of the cõmẽtaris that somtyme I made. And (as I thynke) i such declaration thou sekes

nat the delicacy of ſayeng/and the piked delight of ſpech/ and thou haſt conſyderatyon onely of ſome doctrync / to be as helpe for the lyfe to be ordred . ℭ I iuge it very well doone/that where thou haſt great priualte with princes / ℭ that nat in cõmen thingꝭ/ℭ that i the glori of maters of iugemẽt/no man is afore the/yet for all that thou daſyſt nat folyſſhly at the fawnyng of glory/ that wõders and exaltes the/ as doth Merops in the tragedy. Oftimes alſo thou remẽbreſt that thou haſt herde/that fore toos are nat eſed with gorgious ſhowes/ nor the whit thlowe with a ring/nor the hedach with a crowne. For to what purpoſe is thuſe of money for the eſchewyng of the ſickeneſſe of the mynde/or for the eaſy ℭ ſure paſſage of lyfe ? Or wherto ſerueth the vſe of glorie / or among courtiers apparẽce ? Oneleſſe that they to whom theſe thyngꝭ chaũce/ can wiſely vſe thẽ whan they haue them: and agayne whan they want thẽ/ ouer ſuffre the deſyres of thẽ. and what any other thyng is that/ than reaſon accuſtomed and fore thought/ to reſtrayne quickly/ℭ nat to ſuffre to ſtray the apaſionate parte of the mynde / wan

tyng reason/whan it breketh forth/ and to suffre it to forbeare whan it is ouertwharted/with assaylyng affections.
Therfore/as Xenophon bad men in prosperous thynges chefely to remẽbre the goddes/ and to worshyp them than best/ that whan case required with betẽ hope what so euer they nede they myght aske of thẽ / therby contented and mercyfull. So those princypples that are most mete for to apese troubles/must be taken and receyued afore hande / onely of thẽ that are hole mynded/that long afore prepared/they may be long moost profytable. For lyke as feyrs dogges ragyng at euery voyce / yet at one voyce that they are vsed to and knowe / they apese thẽ selfe. So the wood affections of the mynde/ it is no lytel busynesse to order and apese/ Onlesse the princypples for that purpose vsed/be familier and redy at hande/that may clerely appese them/whan they are troubled and mcued . Fardermore/ they that are of opinyon nat to do many thinges/nor ꝓuately nor opẽly/ for the quiet passyng of lyfe . These first of all wyll make vnto vs/quyetnesse of mynde of a dere price/ as to be bought/ with slug-

gardy and slouthfulnesse/ and as tho he were sicke/they warne euery man/ as it were with this worde/lye still wretch in thy bed. Trewly where as it is an hurtfull medicin to the body that deedly slug gardy/ nerawhit better phisicien for the sickenesse and trouble of the mynde / is slouth and tendernesse/ & faynt hert forsaker of frendes/kyn/and countrey. Besydes that it is false/ that vnactyfe men lede a quiete lyfe / for els it must be that the lyfe of women were more quietous than that of men/ as they that syt watchyng at home/ occupied i huswifely occupatiõs. And yet whan somoch/as the north wynde can nat trouble the yonge maydens/as Hesiodus saith/the diseses of the mynde/ the troubles / the passyon of an yll thought/by ielousy/superstition/ ambicyon/and vayne glorie/ wherof no man can attayne the nõbre/crepe neuertheless/ in to the house of their occupacion. Laertes lyueng twenty yeres i the coũtrey (as it is said) only with an olde woman to serue hym of his meate and drinke/ fled from his countrey and princely paleys / & had neuertheles sadnesse and frownyng debate in cõpany. what

ik that same / nothyng to do/ hath troubled many from the ryght order of the mynde? as sayth Homere by Achylles/ that he sat amonge the shippes folowig his ire/ with ferme purpose/ flyeng from the fight/ & the worthy counsayls of the nobles and the people/ and dyuertig the name of men vnactyfe / he kayleth in his hert/ and agayne streyght he seketh the batails/ and stereth him selfe i the cruell stryffes of Mars. Therfore / whan he coude nat suffre hym selfe to wyther i ydelnesse/ he sayth angerly/ I sytte lyke a dead lumpe of erthe/ as the keper of the shippes. Nor yet Epycure the alower of voluptousnesse/ is nat their auctor/ that are outher ambitious or desirous of glory by nature / that they shulde gyue thē to ydelnesse/ but vnto the gouernaūce of cōmynaltees/ as nature ledeth them. for men that are borne to busynesse/ can nat suffre with euyn and vntroubled mynde to be depryued / of that they most desyred: Altho lyke a fole/ he calleth them to a cō mon welth/ that can nat holde them selfe from it / and nat rather thē that ar mete for the rule of it. Nor trewly the suretie and trouble of the mynde / ought nat to

be measured/ with multytude or scarsty of busines. For to ouerslip honest thi ges/ is no lesse displesaunt & troublous than (as we haue afore said) to do foule thynges. But thē also that haue chosen one maner of life to be voyd frō trouble/ as some do the life of these husbādmen/ some of syngle men/ and some of kyngs. Menander warneth with these wordes/ that they erre far (as they say) out of the way. I thynke o Phania that these rich men that nede nat to make eschange for gayne/ nor to playne in the nyght/ nor in turnyng them vp and downe/ to say often alas/ slepe the swete and soft slepes. but whan he came and perceyued the rych men/ as well as the nedy to be troubled/ it is no marueyle/ sp he/ they ar of kyn & both borne at a burthen/ lyfe & trouble. for it is the felowe of voluptuous lyfe/ & of that brought vp by nede it encreseth. And trewly/ as fearfull and sicke folke/ out of a lytell bote lepe in to a gret shyp and from thens agayne in to a galy/ thi kyng euer to be better/ tyll they perceyue them selfe nothyng the nere/ & (as who sayth) clene done/ as they that cary the color and fearfulnesse euerywhere with

them/ſo to take another & another kynd of lyfe/ can nat delyuer the mynde from cõbre and troubles/ſuch as ar vnknowlege of thynges/vnconſydred auenture/ nouther to know nor to can vſe a ryght thynges preſent/for a mater that is happened. Theſe thynges trouble the riche aſwell as the nedy/ and vexeth with ſadneſſe the ſyngle men as well as the maryed. And for theſe cauſes/ many that thinke moch welth is i oppyn places/can nat ſuffre a ſecrete reſtfull lyfe. for theſe ſelfe ſame cauſes/ it repenteth many/ of that they haue begon/ that with gret labour haue thruſt thẽ ſelf in to the courtes of kynges. It is an vnpleſaũt thing of ſicke men/as Jon ſayth/ for the wyfe troubleth thẽ/ they blame the phecisyen they be angry with the bed/ ye and their frende noyeth them viſytyng them/ and agayne departyng diſpleaſeth them. After that whan the diſeſe forſaketh them and that by returned tẽpre helth cometh makyng althyng mery and pleſaunt/ ſo that he on the ton day that coud nat brake an egge nor fyne bred/on the next day eteth hũgerly wheti bred & creſſes. ſuch effect & ſtrẽgth is there in reſonig/for to

chaũge eche purpose of lyf:/ for the hap
py passyng of the same. Alexãder whan
he herde Anaxarchus argue that there
were infynite worldes/ it is said that he
wept/ and whan his frendes asked hym
what thing had happened hi to be wept
for. Is it nat to be wept for/ q he/ syns
they say there be infynite worldes/ & we
are nat yet lorde of one? Crates cõtrary
wyse/ wearyng an olde cloke lyned with
sport and laughter/ as in holydayes tyll
his last. Agayne to Agamemnon it was
greuous that he ruled so many / whã he
sayd/ Thou shalt knowe Attrides Aga-
mẽnon/ whom aboue all men Jupiter ex
erciseth and troubleth with labours.
Diogines/ whan he was on the stone to
be solde/ he scoffed w̃ the crier that shuld
auaunce the sale/ and whan he bad hym
aryse/ he wolde nat / sayeng at the laste/
what if thou shuldest haue solde a fissh?
And Socrates in his bonds dyd dispute
of wisdome among his pursuers. Lo on
the otherside/ Pheton clymyng in to he
uin/ optayning wepigly/ that his father
shulde take hym his chare and his horse
to rule. Trewly as a showe may be wre-
sted to the facion of a dyuers foote / but

nat the fote lykewise to the facion of the
wrested show/ So do the passions of the
thought make eche maner of life that is
offred thē conformable & like to thē self/
nor vnto thē that haue chosē the best lyf
custōe maketh it nat plesaūt/as sōe say/
but rather wisdō maketh the best life to
be also most plesāt. Therfore the well of
surete of the mide/sprigung i our self/let
vs assay to make most pure & clere / that
those things that gyue vs foren things &
chaūceable/ we may make mete & accor=
dig/ in suffrig with gret vprightnesse of
the mynde. For trewly it accordeth nat
to be wroth agayn thynges that chaūce
amisse. for our angre nothyng ptayneth
to them. but he that can amend by craft
yll chaūces/he trewly doth more lauda=
bly. Therfore Plato compareth mānes
lyfe with the dyse / in the which the best
cast is to be of the dyser desyred moost.
but how soeuer it happen/there shuld be
a ware hede/ that he vse ryght that that
the chaunce gyueth/wherof it is to par=
ceyue that the tone is nat in our power/
that is the chaunce of the dyse/the other
is/if we be wyse/that we take with euyn
mide/that that chaūce gyueth/& to gyue
to eche of thē his place/ that that which

chaũceth well/may be moſt profyte/and that leſt hurt that happeth ouertwhartly. But vnconnyng men/and ignoraunt howe to lede their lyfe lyke ſickely men/ that can nother ſuffre hete nor colde/ as in proſperyte they are with an hye forhed outragious/ keppyng no meaſure. ſo are they in aduerſyte/with knyt & bent browes fouly diſtempred. So are they troubled of both/or rather i both/of thẽ ſelf/ and lykewiſe in thoſe that are taken for good thyngs. Theodorus that was called Athens/was often wont to ſay/that he reched wordes to his herers with his right hãde/ & they toke them with their lyft hande. Folcs oftentymes whan fortune offreth her ryght hande/ vncomely turnyng them ſelfe/ ſet her on their lyft hande. wyſe men do better/ that lyke as bees make hony a right ſwete thig/ out of dyuerſe tyme/ an herbe of very bytt̃ taſt/ ſo of very vnhandſome thynges/oft tymes they chuſe out ſome handſome and profytable thynges to thẽ. which thing wolde be moche thought on/ & laboured with great exercyſe of the mynde. For as he that caſt a ſtone at a froward dog/ whan he miſt the dogge/and hit his ſtep

mother vnware/ It is nat moch amysse
q̄ he. So may we mende and turne a no
ther way fortune/ whan she chaũceth o-
therwyse than we wolde. Diogynes by-
cause of his exyle/left his coũtre/it was
nat so greatly yll/ for it gaue hym occa-
syon of lernyng philosophy. Zenon of
Citius that had but one shyp / whan he
herd that it was perished/ the maryners
the marchandise/and (as they say) eue-
ry crom/ Fortune/ q̄ he/ thou doest very
wel with me/ that dryues me to myn old
cloke/ and to the porche of philosophy.
what therfore shall let vs / that we may
nat folowe them? Thou art fallen from
some rule or authorite/ thou shalt lyue i
the countre. Aplyeng thy priuate busy-
nesse / with great compasse assayeng to
auaunce thy selfe in the princes fauour/
thou art refused / thou shalt lyue surely
euery where/ with no busynesse layd vn
to the. Agayne thou art tãgled with ma
ny cares and busynesses / warme water
doth nat cherysh so moch/tendre mem-
bres (as sayth Pyndarus) as honours
and glory ioyned with power/doth ma-
ke labour swete/and suffrable. But som
offece dothe trouble the/ of backbityng/

of enuy/or nouhhty sclaũdre/the best remedy is with the muses/ or in som place of leruyng to suffre ouer/as it happened vnto Plato/as in a cruel tempest/ whan he was taken i to the fauour of Denys. Therfore it is of no lytell effecte/ for the quietnesse of mynd/ diligently to marke noble and famous men/ if they haue suffred any lyke thyng/ by those same causes/as by example/ want of childzen maketh the sad/ Loke on the Romayn kynges/of whom neuer a one dieng/left his reigne to his childe. Pouerte/ thou canst nat suffre w̃ euyn mynde/ who than hadest thou leuer be of al the Boetians/ rather than Epaminõdas/or of al the Romayns/than Fabricius? But sette case thy wyfe be nat chast/knowest thou nat theppygram of Agys in Delphos? Hast thou nat herde how Alcibyades defyled Timea his wife/and how she was wont to name the childe that she bare/priuely to her maydẽs/ Alcibiades? yet that letted nat Agys/to be a very worthy and a noble man/no more thã vnchast doughter of Stylphon dyd let hym to lyue the merylyst of all the philosophers of his tyme. whiche shame whan Metrocles

layde vnto hym/is it my faut or my dou
ghts? ꝙ he/ thy doughts ꝙ thother/but
thy misfortune/howe can that be? ꝙ he/
are nat fautes fallynges? yes ꝙ tother/
and fallynges / are nat they also the er=
rours/ of them that they are the fallyn=
ges of? trewe ꝙ thother/and what be er
rours? are they nat the mysfortunes of
them/that they be errours of? with such
a soft & resonig pesable spech he taught
the vayn checkis of the dogged man/ to
be but triflyng barkingz. Lo now/there
are many/whom nat onely the vyces of
their frendes and kynsfolke/ doth vexe/
but in goddz name/ they also of their en
mys. forscoldyng/angre/enuy/folies/ &
combrous riualytees/ar thefoulyst spot
tes of thē that they be in. yet they trou=
ble foles/like as the angre of neighbors
or thīportunat famyliers/or the nough
ty wyttes of sernaūtes/ wherwithall I
thynke thou be oftymes meued. And as
it is in Sophocles/the phisiciens wassh
away the bytter coler/with a bytter me=
dicyn/ so thou (nat as aparteyneth the)
agayn their diseses/ and yll affectiōs of
the mynde/art angry/and answerest thē
with lyke sowernesse of the mynde/ whi

the thynges that thou doest/ ar nat me-
ued with gode & thrifty maners/as most
metest instrumētes/ but for the most ꝑte
with sharpe and frowarde condicions. &
truly for to correct these thynges/whan
it is more than thou canst do/so is it nat
esy by any meanes. So that if thou cāst
vse these thynges whan they growe/ no
nother wise than these surgiēs vse their
sharpe scrapynge instrumentes / than if
thou vse them thus/beryng alway with
the/as case requireth/ softnesse and me-
sure/ truely thou shalt no more vexe thy
self/ with others wantones & foly/ than
thou shalt be gladded with the cōsciens
of thyne owne affection. for thou shalte
thīke they do it nat without a cause/ no
more than dogges whan they barke / do
naughtly of their nature. or els folowīg
such wekenesse and feblenesse of mynde/
if thou care nat to be troubled w̄ others
ylles/ they shall disceyue the wrechedly/
dayly suckyng vp many troubles/flow-
ing vnto the/as tho thou satest in a low
bottome. what? many philosophers ha
ue reproued pyte/ with which we ar me-
ued in beholdyng mesurable men/ thyn-
king that it is thoffice of a good man to

socour neyghbours/that be oppressed in
misery/& nat to be sory therwith/or with
slackenesse of a low mynde/to gyue place
to fortune. ye/ and that that euery man
wyll say is more/ they wolde nat suffre
vs / if we perceyue our selfe to haue done
amysse/or to be of naughty mynd/ there-
fore to be troubled in our thought / & to
be sory/for without sorinesse/ such thyn
ges shuld be mended / whiche whan it is
thus/consyder well/ how beestly it is to
suffre our self to be any thyng wrath or
angry/if they that we haue delt with all
do nat gentylly & kyndly with vs. Tru-
ly I feare me my frende/ leest the loue of
our self disceyue vs/nor the frowardnes
of yll speche vereth so moch the mynde/
as we prefer it ouer moche deseruyng of
our selues/for vehemently/as it were wõ
dasyng/to be affectionate to certeyn thi-
ges/and vncomely to desyre and folowe
them/ or agayn to be agaynst them & ab
horre them/ no marueyle if these bringe
stryues and offences among men/ whan
diuers men take it diuersly/outher these
to be taken from them / or that they are
fallen in to the other/but if any man/as
chaunce requireth/vseth hym selfe with

measure to be aplyable/which way so e-
uer he turneth hym/he surely lerneth/w
handsome slynesse to haunt the cõpany
of men. Nowe lette vs take our purpose
that we left of the self thynges/lykewise
as to them that ar sycke of agewes / all
thynges tasted/semeth strait/bitter/and
lothsome/ tyll they haue sene other take
the same thynges/without any token of
vnpleasaunt sauour / whiche they lothly
haue cast vp / where at laste they ley the
faut in themself & in the sickenesse/ and
nat in the mete or drinke. So we/ if we
consyder other that vse with great vp-
rightnesse of the mynde and mery chere/
that that we passe nat without playnt-
full heuynesse/ must nedes leaue to be so
angre with the selfe thynges. But truly
for to kepe constancy of mynde in aduer
site/it is of great effect/ nat to forgete w
a wynkyng eye (as they say) those thyn
ges that cõtyme hath happened hapely
vnto vs/as we wolde haue wysshed/and
with due medlyng to way the prperous
thynges / with euery yll chaunce. But
where/ as wear wont to turne our eyes/
that be dased with beholding bright thi
ges/vnto fresh and grene colours/ for to

refrelsh them/ contrary wyse/ we tourne our mynde to heuy thynges/ and by force cõstrayne it to the remembraunce of thẽ ges most of repentaunce/ and we pull it away agayn the wyll of it/ from agreable and suffrable thinges. And here I remẽbre I may bring in metely/ that that onces was spoken to a busy felowe/medlyng in that that partayned nothyng to hym/ what the myschefe vngracious felowe/ thou seest other mẽnes vices with ky tes eyes/ & thyn own thou lettz passe/ with wynkynge owles eyes? To what purpose good man doest thou cõsyder so diligently thy harmes/ & renewes them alwayes with busy remembraunce/ and hast no regarde to that welfulnesse that is present? And like as these surgen borynges suckes out of the flesh the worste blode/ so doest thou/ all the worst of thy thynges/ gader in to thy selfe/ ne rawhit better than Thius the marchaunt/ that where he solde moch wyne of the best/ he gadred to hym selfe/ the sower and deed wyne. whose seruaunt whan he ran away from hym/ and one asked hym for what cause he forsoke his mayster/ answered/ for bycause whan he had good

thynges in his handes/he sought for it. Many lyke vnto hym forsakyng swete drinkes/ gyue them self to sharpe & bytter drikes. So dyd nat Aristyppus lene vnto the heuy balaunce of harme/but reched hym selfe to the lyghter. Ye whan he had lost a plesaũt manor/asked of one of them that shewed them self most sory and ãgry for his fortune. Knowest thou nat / q he / that thou hast but one lytell house/ and I haue yet thre good fermes left me? yes q thother. Than shulde I/ q he/ rather be sory for thy fortune? for it is lyke madnesse to be sory for thyngs lost/ nat reioysig in thiges that be safe. And as lytell chyldren/ whã one hath taken from them one tryfle among many/ castyng away al the rest/ they wepe and crye. so lykewise we troubled by fortune in one thyng cõplayning and lamẽtyng make all other thynges to vs vnprofytable. But one wyll say/what haue we? ye/ rather what haue we nat? He hath glorie/ he a house/ another a wyfe as he wolde wysshe/ and he a faithfull frende. Antipater of Tarsis dyeng / whan he rekened on his fyngers/ the thynges that he had had in his life/ he forgate nat the

good se passage/that he had out Cilicia to Athens. & pardy/these cõmon & light thinges ar nat to be passed/ and there is cõsyderacion to be had of them/ that we lyue/ that we are in helth/ that we se the sonne/ that we haue no warre nor rebellyon/ that the grounde is erable/ & that the see may be sayled with litell labour. ye/and for the last/ that we haue lyberte to speke and to holde our tong/to be busy & ydell. Truely the possession of these thynges/shall gyue vnto vs/ a plentous mater of quietyng the mynde/ if we fasten in our mynde thimage of the ablẽce and of the desyres of them/ therby warnyng our selfes (how helth is moch desyred of sicke men/peace of them that are combred with warre/how moch desyred vnto a strayer abrode/and vnto an vnnoble man is glory / and to ptayne suche a name in such a cyte. agayne how displeasaunt it is/ to lese it whan thou hast it. And yet I thynke nat/ that any of these thiges or like shuld be so gret/ & to be desyred/that whan it is lost/nothig shalbe sake. for it shuld be nowhit more estemed for that it leueth to be. Nor they shulde nat be possessed / as so worthy thynges/

noꝛ kept with ſuch buſyneſſe/ watching buſely/leeſt we be ſpoyled of them as ſo pꝛecious thiges/that we ſhulde therfoꝛe ſet lyght/and nat regarde thynges that we haue lafe/as tryfles. foꝛ theſe wolde be bſed/ and the frute taken of thē with gladneſſe/moſt foꝛ that cauſe/that whā chaunce happeneth/ we may ſuffre moꝛe peſably and temperatly/the loſſe of thē. But trewly/ as Archeſilaus ſayd/ ſome thynke it a great thing/with diligent in tent of mynde and of eyes/ to beholde o= thers enditynges/ pyctures and ymagꝭ/ exquiſitely/ as they come to their hādes and they nat regardyng their owne life/ tho they that behold others chaunces/& loke vpon hym that hath many conſyde rations & aduertyſmentes/ and they nat vnpleſaūt/lyke theſe adultrers/that lo= thyng their owne wyues / folowe other meunes/erre (as the pꝛouerbe ſayth) all the woꝛlde out of the waye. Foꝛ it ma= keth moche towarde the conſtaunt ſtate of the mynde. firſt to eſteme hym ſelfe/& his own thinges/and the particulers of one/ if nat/at the leſt to tourne thyntent from conſyderacion of courſer thynges/ nat as the cōmon ſoꝛt of meulin dyuers

maner to wonder on the/ whom fortune hath exalted to the heyght of thynges/ whan she lysted to sport. as by example/ they that are in prison thinke bondmen happy that are losed/ they them that be free/ they that be free thynke them that haue the lawe of cyties in their handes happy/and they riche men/ & riche folke prouostes & gouernours / and they kynges/and at the last kynges/ the goddes/ whom (I had nye said) it irketh also of their godhced/outcept they myght haue power of thunder and lightning/so that where they cā nat be euyn with their superiours/ they can nat (as they say) rest with in their boudes. I care nat for the goodes of riche Gygis/& Thalius/ nor yet I wondre greatly at them/nor I enuy the marueylous workes of the goddes/ nor yet gape I grctly after any kingdome/ for ler fer are these thiges frō my eyes/ said this Thalius. Lo now cōtrariwyse suche another as Chius/or another Galates or Bithynus/nat content that he hath gotten glory & mayster ship among the cytezins / but on goddes name he must aske pleyningly to be a senatour/whan thou hast gyuen him that he

muſt be prouoſt/and ſette caſe that thou graunt him that/than muſt he be cõſull and whan at laſt thou haſt put to that/ all is nat worth a pecs/outcept he be pnounced the firſt. And what other thing I pray the is this/ but in gadrig cauſes of vnkyndneſſe agayne foꝛtune/to tourment hym ſelf/ and hym ſelfe ꝑpetually to punuſh him ſelf? Truly a man well aſſured of his mynde/ tho one oꝛ other of moꝛtall people (where as we ar fire. C. tymes / hundred thouſande ſeers of the ſon/ and chyldren of the erth) paſſe hym in glory of name/oꝛ habundaunce of rychcs/ſytteth nat abiect oꝛ lamentable w̃ wrungyng handes (as they ſay) but rather where he ſeeth hym ſelf better hãdled/thã an infynite multitude of vndone men/as often as he cometh abrode/he reioyſeth in his foꝛtune. In the aſſays of Olympias / there was no byctour that might refuſe to medle with who ſo euer came fyrſt / haupnge no lyberte to chuſe his matche. In our lyfe the ſtate of thinges gyueth lyberte to eche man/ that cõpareth hym ſelf & his foꝛtune/ with many/ & with the foꝛtune of many/ to haue an hye and an bpright mynde/& to make

hym therby to be ſeen and wõdred at to
other/rather than him ſelf to wonder at
other/ ſo that he be nat ſo folyſhe to cõ=
pare hym to Briarcus or to Hercules.
So whan thou marueylinge/ ſeeſt ſome
great man caryed in a lytter/ lette down
thyn eyes / & loke vpon the berers ther=
of. Agayn whan thou ſhalt wonder on
Xerres / as very happy / whan he paſſed
the ſtraitz of Helleſpont/ with a brigge
ſhapt of ſhyppe wood/behold alſo them/
ſome their noſes & ſome their eres ſmyt
ten of and mãgled/by reaſon of the brig
broken / with ſhakyng of the furour of
the ſees rage/brekyng in by Athon/ and
beleue that they prayſe with great com
mendacion/the and thy fortune. Socra=
tes whan one of his frendes tolde hym/
that all thyng was dere in the town/for
wyne of Chia was at a pounde/and pur
ple at thre pounde/ and hony at.v. ſhyl=
lynges the gallon/toke him by the hãde
and ledde him in to the meyle houſe/it is
ſolde/q he/ for an halpeny the halfe buſ
ſhell/therfore vitell is good chepe. from
thens he brought hi ĩ to the oyle houſe/
it is ſolde/q he/ for two braſſe pens two
gallons / al thyng than is nat dere i the

towne. So lykewise we/ if we here any man say that our fortune is bare & wretched/ for that we haue nouther the consulship nor other maisterschippe/we may say vnto hym / that our fortune is fayre and goodly/and that we go nat frō dore to dore/ and that among porters and berers/ we wery vs nat with burdens/nor like flatterers/are cōstrained to be as parasites to princes. Altho (for we ar now come to that madnesse/ that eche of our lyues hangeth vpon other mens / more than our own/and that our nature is so altred/in to a certeyn vnkynde and enuyous affectyon/ nat so moch to glad i our owne/ as to be troubled with other folkes welthes) if thou loke nat only vpon those wonders/ and famous thynges in them/ whom thou wenest very blessed/ & (as they say) in Iouis lap/but the curtē & the fayr trauers drawen/lettyng passe their glory and vtter apparēce/ if aswell thou loke with in them/thou shalt truly fynde many inwards/ sower & troblous. Pyttacus/ whom the sure fame noyseth to haue ben endewed with wysdome/fortitude/ and iustyce/ whan he was cherig gests that he had/ it is sayd his wyfe cāe

and angerly ouerthrew the table/ wher-
with whan he sawe his gestes abasshed
eche of you/ y he/ is troubled with some
yll/ I am in this state alway very well.
This man that was demed abrode to be
very happy / whan so euer he entred his
threshold/he semed to be a wretch/I say
nat that he was one/where his wyf had
all and ruled prycely/where oftimes & al
way he neded to fyght with her. Many
thynges do trouble you/ nothyng dothe
trouble me. Many such lyke thinges do
cleue vnto glory/vnto riches/ye and vn-
to a kyngdome. but truely of the igno-
rant multytude vnperceyued/for the pope
is drawen/ behynde the which those thi
ges lye hydde. Happy Attrides glory of
grekes/euerywhere mylde fortune the fa
youreth / whyle she exalteth her chylde.
This vtward blyssednesse to be compa-
sed with weppys/ horse/ and armes / let
vs here lykewise/the repentyng voice of
an yll troubled mynde / cryeng agaynst
suche excesse of glory. Mighty Jupiter
hath tagled me with greuous chaūcis/&
i another place. O happy & blessed that
ferre out of danger/vnnoble/ and vngl o
rious/haue dalled their lyues. By these

and ſuch lyke declaracions/ it may be ſē
ſadly parceyued/the playntfull vnquiet
neſſe of the mīde/ſcoldyng with fortune
and caſting away it ſelf with woudring
at other/ & to ryſe for toppīſſe it ſelf/and
the owne thynges. For of trouth it bre-
keth marueylouſly the conſtant & quyet
ſtate of the mynde / with hyer entent to
ſtryue aboue the power to get any thing
as to ſayle with gretter ſayles than pro
portion/as whan hope ſhyneth neuer ſo
lytell/pinyſing foliſhly vnto our ſelfes
vnmeſurable and great thynges/& than
whan chaunce foloweth nat / we accuſe
wicked fortune and our deſteny/ whā ra
ther we ſhulde dam our ſelfes of foly/as
it were to be angry w̄ fortune/that thou
canſt nat ſhote an arowe with a plou/or
hūt an hare with an ore / and that ſome
cruell god ſhulde be agaynſt them/ that
with vayn indeuour/ hunt an hart with
a dragge net/and nat that they attempt
to do thoſe impoſſibilytes/by their own
madneſſe and folyſchneſſe. Surely the
cauſe of this errour/is the noughti loue
of our ſelf. For men/ouermoch deſeruig
of them ſelf / where as with great ſtryfe
they alowe them ſelfe beſt/enhaunced w̄

pride/leaue nothyng vnassayd. For it is nat ynough vnto them to be ryche & eloquent/and amonge mery & gladsome festes. but that they must be famyliers of princes and in auctorite / but that they must haue the best horse & the best doggs and (if god wyll) the best cockerels and quayles/ or els they can nat be quiete in theie mynde. Denys thelder thought it nat ynough to be the grettest tyraunt in his tyme/but yuell content also/that he was nat so good as the poete Phyloxenus in poetry/and as Plato in the craft of resonyng/meued with yre/him he put in to a dōgion/and thother he solde/and banysshed in to Aeginas. So did nat Alexandre/ that where he was greatly meued with Brison / with whom he stroue in swyftnesse of the chare/with deliberacion semed plesaunt/forberyng his own right. Therfore Homere spake it very well by Achylles/ such a one as was nō among the grekes in batayle/ and after he sayth/but there were other that were more eloquent. Megabysus of Percia on a tyme whan he came in to Appelles shop/he began to bable I wot nat what of the craft of payntyng. Appelles that

coude nat suffre his folyes / afore/ & he/ that thou shewedest thy self w̄ thy wor-des/I had a good opinyon in the/by rea son of thy golde & purple/auaūcyng thy silence/now the prētises and boyes that grinde me my colours/do mocke thy ba-bynge. There is that thynke that the Stoyk philosophers do mocke vs/i dis cribyng a wise man aft their facion/nat only to be wise/iust/and strong/but also an orator/ an emperour / a poete/ yea & a kyng. and they are nat ashamed to as-cribe all these names vnto him/ altho if they percyue them selfan dispeyre of thē/ they are alway il content/ which how it accordeth with reason/they may se whā that they knowe the goddes contented/ eche with his godheed to be satisfied/as to be called Enyalius/that hath aucto-rite ouer the furour of batayle / another Mantous/ that is ouer yphecies. ano-ther Lerdous/that is ruler of lucre. So that in Homere / Jupiter forbyddeth to Venus werly maters/as nothyng ptey-nyng to her / & byddeth her to take hede to mariage maters. Besydes this/som-thynges of thē that seme to vs to be de-syred/ accorde nat togider of their owne

nature/ as by example. He that desyres the study of sayeng & of lernyng/he must be quiete and without busynesse/agayn auctorites and familyarite with prīces/ ar wont to make busynesses / & to bring often cōbraunces. Plētous vse of wyne and flessh/ maketh a man strong & mighty/and the mynde frayler and weker. Agayn/ vnmesurable diligence to encrese/ or busy trouble for to kepe / agreeth for the gadring of riches. A tother syde/contempt & dispisyng/ is a great instrument for the beginnyng of philosophy/and almost the first and chefyst exercyse of it. So al thinges is nat for euery man/but he that wyll obey the poesy of Appollo/ must first knowe him self/and so take aduyse of his owne nature/ & as she ledeth to take an order of lyfe/rather than passyng from one to another/ to force & constrayn his nature. An horse for the cart/ an oxe is mete for the plowe/after a ship that sayleth/a dolphin is mete to swym/ and to hunt the bore a feirse dogge. So that if one be troubled/ for that a mighty lyon may nat be norisshed ī a womās lappe/as well as a lytell whelpe/ surely he is a gret fole. And he is nerawhit wy

ser/ that wyll write of the worlde & seke the nature of thynges/ both after Empe doclis facion or Platos/or Democritus togider/or to lye with a riche old womã/ as Euphorion/and to be lyke those that were wont to bãket late with Alexãdre/ as Medius/and thinke it vncomely and scant to be suffred/outcept he may by ri-ches be as notable as Ismenia/ & by ver tue/ as noble as Epaminõda. Ronners whan they haue their game/are content that wrestlers haue their reward/if thou haue gotton/ sayth Solon/the towne of Sparta / order it with lawes & decrees. we wyll nat chaũge w' you/saith the sãe man/ vtue for riches / syns thone is our owne & stable/ & riches is but chaunce-able/ & passeth frõ one to another. Stra-to whan he herde that Menedemus had more scholers than he. Lo/ q he/ is it nat to be marueyled / if many had rather be washed than perfumed ? Aristotle wri-tyng to Antipater/it is mete saith he/ to be as glorious for Alexander / and to be considred/ nat onely to raigne ouer ma-ny people/but also to haue beside other/ a right opinyon of godly thingz/so that they that vnder this maner / calle their

glad thynges glorious/and nat so lytell to be estemed/ they wout doute shall nat be troubled/with wondring at straunge thynges. yet now whan none of vs sees a vyne beare fygges /nor an olyue beare grapes/ we brayle with our selfe neuertheles/ and with vngentyll gredynesse oppresse our selfes/ & are so wery of our selfes/outcept we may attayne to the hyest degre/both of riehmen and of lerned men/both at home & in the werres/ both of philosophers and of warryers/ye and bothe of flatterers & of them that by trusty and free playnesse / are knowen to be true/ and at last/bothe of nygards & wasters. Altho that we se nature to teeh vs marueylusly. For as it is sene by nature dyuers beestes to feed for their lyuēg dyuersly/ nor that she wolde that all shuld be norisshed with seedes or with flesshe/ or with rotes/but as they are dyuers to ete dyuers meates/so hath the same nature gyuen to mankynde dyuers orders of lyueng/as pasturyng/ plowyng/ foulyng/and fysshig. we must therfore eche of vs chuse that/ that we knowe is most metest for vs/ and with all our endeuoir gyue vs to that/ & to parte from the pos

ſeſſion of that that we parceyue partey-
neth to another/ or elles it is to no pur-
poſe that Heſiodus ſayd. The potter en
uyeth the potter / and ouer the ſmythes
craft his felowe is enuious. Truly now
men are nat ledde with enuy of the craft
or order of their felowes/ but riche men
with enuy of lerned men/nobles of riche
men/men of lawe/ of deceyuers/ and of
players and of tomblers/and at the laſt/
free and noble men of auncient famyles
daſyng for wonder at the good fortunes
of men of bondage in the courtes of kyn
ges/ while they thike that all their own
fortunes are to be lothed / they trouble
them ſelf/& with no lytell cure of mynde
kyll them ſelfe. Surely that euery man
hath cofers & receytes/and as who ſaith
ſprynges/of ſurety & trouble in his own
thought/ and Homers tonnes of good &
yll/nat as he ſaid i Jouis doze/but with
in his own mynde/ the dyuerſite of men
prouyeth geetly/ whom we ſe by affectiõs
of the myude to be diuerſly tempred. for
foles let good thynges paſſe tho they be
preſent/ and regarde them nat whã they
periſſhe/ ſo mochе doth their thoughtes
gape gredily after thynges to come. Cõ

trariwyse/ men of wyt with sharpe remē
braunce/ reducyng them self to thynges
that be present / make those thiges that
yet are nat/to be at hand. For that that
is at hande and present/offring it self to
be taken ī on onely instant/after that vn
remembred/semeth vnto foles nother to
be ours/nor to partein to vs. and as the
roper that is paynted in Plutos house/
as moche as he dyd wreth out of his bas
ket in to his rope / he suffred folisshly an
asse that stode by hym to ete/ no nother-
wyse doth the vnkynde & slouthfull for-
gettinge of many/ settyng asyde the cō-
modites of thiges past / the worthy don
dedes/the noble actes/ the plesant ydel-
nesse/ the mery and gladsome cōpany/ &
forgettyng and scrapyng out all the de-
lyte of the lyfe/ suffreth nat their lyfe to
be all one facyoned and weued togyder |
with the thinges past & the thynges pre
sent/deuyding yesterdayes lif from that
of to day/& that from that of to morow/
althyng don they make vndon/with the
weryng out of their remēbraunce. True
ly they that ī the scoles of philosophers
toke away encresynges of bodyes/as va
nisshing substaūce by wast/ they only in

their wordes made eche of vs/ another & another than our selues. But they that contayn nat thynges passed/ as tho memory failed/nor again remẽbreth them/ they do nat now in wordes / but in very dede/make them selfe dayly more nedy & more voyde/gapyng alwayes on to morowe/as tho thinges of last yere/of late/ & of yesterday/ pleyned nothig to thẽ/ & as tho thei had neuer chaũced vnto thẽ. So that the constant state of the mynd/ by this maner is troubled. And euyn as flyes slyp of whã they crepe vpon smoth glasses/ & in rough & rugged places thei cleue esely/so men slyding frõ gladsome and plesant thinges/ holde fast the remẽbraũce of heuy thynges. And lyke as at Olinthus/ther is a place they say/wher in these horned flies be taken/and whan they be i/they can nat get out again/but a great whyle flyeng vp and down with in/ makyng many circles in vayne/ they dye at last. so men enwrapped in the remembraũce of yiles/ can neuer after get forth nor get socour. Therfore as paynters are wont in tables to vnderlay dym colours to the eyes / and to enlyne and draw faire and bright colours vpon the

so shulde men in their owne myndes / all heuy and darke chaũces/ ouercouer and ouerthrowe with glorious & faire chaũces/worthy to be remembred. for thiges past can nat clerely be fordone/nor be agayne afterwarde/by man onely. For so variable/ dyuers and reboũdable/ is the tune of this worlde/ as of an harpe/ nor in mortall thynges/ is there any thynge that is pure/clere/ & symple. But as musyke standeth by hye and lowe soundes/ and grãmer by letters/vowels & mutes/ and that he is nat a musycien or a gramarien/whom eitherlyke of these dothe offende/ but he that can vse them & temper thẽ most accordingly/no notherwise it semeth/that he wisely hath stablished his lyfe/ that most dyuers chaunces contrary among thẽ self/hath lerned to migle hãnsomly / wayeng prosperite with aduersite. for clercly to set aparte/ good or yll/ mortall comodite wyll nat suffre/ but it behoueth to make a temper with both/if we wyll determyn right of these thynges . It is nat therfore accordyng/ in the tone of these to playne/& faynting in the mynde/ to fall down as it were vnder to heuy a burden/ but the power and

thipression of euery worst chaũce/to repulse with the remẽbraũce of better thi ges/alwayes wrappig vp discomodites in comodites/ as it were in a napkyn/to make the tenour of the hole lyfe/made & gadered with prosperites & aduersytes/ as a certayne accorde / tẽpred with connyng reason. And truly/nat as Menander thought/a man hath as soone as he is borne/ a good spirite/ as begynner of his lyfe & techer of right lyueng/but rather as Empedocles thought/two spyrites of diuers cõdition/ to whõ he giueth dyuers & many names dothe receyue vs assone as we cõe ĩ to the light/frõ thens forth gyuen vnto thẽ / as it were almost by right of seruice. He said that our generation did receyue the seedz of al these affectiõs/ & that therfore the draught of our lyfe was nat euyn and leuell/but rather brackish & sower/ & therfore the wise man shuld haue the best thiges in his desyre/& loke for the worst/& in the tẽper of thẽ bothe vse of neither ꝑte to moche. Nor yet shall he cõe plesantly to to morowe/as Epicurus saith/that w̃ gret debatyng douteth whyder he shall lyue to it/ but riches/glory/power/ & authorite/

gladeth & reioyseth such men most/ that with cõtrary thiges a totherside/if case happẽ/can be as gode & as vpright. For truly vehemẽt appetit of any thig/ hath alway fere his felow of lesig it/ that dulleth the gladnes/ & maketh it more to be desyred/ as whã flame is resisted w̃ gret wind. whõ truly reson hath taught assuredly & vnferfully thus to say to fortun/ if thou gyue it I shalbe nyst glad/if thou take it agayn/ I shalbe indifferent. this mã that can thus vse hi self/w̃out marueyle/ must nedȝ vse thiges that happen plesantly/and nat be pulled from thens with feare of that losse remuynge in the thought. Anaxagoras whan he herde that his sonne was deed/I knewe ꝙ he/ whan I begote hi that he shuld dye/& I haue suffred ouer that awaytig. this affection of Anaxagoras/ is almoch to be folowed of vs/as wõdred at. Surely we may stay forthw̃ ech misfortun/I knew I had slyppy riches/nat nayled with fire peny nayl/ as they say in my possession/ and that I had them / but to vse thẽ. I knewe well inough that they that gaue me power/myght also take it from me. I knewe that my wyfe was wyse / but

that she was also a woman / and for the last I knew that my frende was a man / that is to say / a lyuely thyng redy of nature to be depraued / as Plato oft sayde. Truely he that compareth thus the reasõs of his affections / & byldeth him such rãpers of reason / if ought happen otherwise than he wold / or ouerthwartly / yet is it nat to him sodayn / and where as he neuer admitteth those cõmen thiges / I wolde neuer haue went it / I was in grete hope / I neuer thought it wold be thus / there truely dothe he fordo the vneuynnesse of a stertynge or glytteriug hert / & of one that was troubled and meued / he maketh forwith to him self / one pesable and constant. Carneades was wont to warne men most in prosperite of aduersite / for that euery sodain thiges nature is to be receyued all with grutchynge of the mynde / & as a maner meltyng. How great aparte is nowe Macedony / of the romayn Empyre? yet Perses whan he lost it / nat onely accused fortune w̃ foule complayntes / but semed also to dyuers / most infortunate & wretched of all men. Loke on tother syde / Emilius whan he had ouercom him / partyng from the cõ

trey/ gyueng place in the lordshyp of the see and of the lande to the right succes-sour/was receyued with the garlandes/ and reioysynges of all men/and in the sa crifice extolled vnto heuē with prayses/ and nat vndeserued / but most deserued. For he remembred hym self to haue got ten a chaunceable kyngdome/the tother by vnwenced and vnforthought chaunce was put frome the height of his kyng-dome. Me thiketh Homer techeth with a proper crample/ how moch more hurt full those thynges are that stryke sodenly. Ulixes at his returne home/ wept at the sodeyne dethe of his dog/ and nat to his wyfe that sat by him and wepte. for in cōmyng/consydringe the weppynge y-mage of his wyfe/he had subduced the af fection that els now wolde haue broken out/and by former shittyng of the mide/ had reduced it in to his own power/ and was troubled with the vnforethought deth of the dogge/ for that in the sodeyn thinge he had no space/ to let the power of his affection. to cōclude shortly/thyn ges that chaūce agaynst our myndes/ar scant & herdly suffred/ partly by nature/ and partly we se thei ar greuous/by cor

rupt custome and naughty opinion/ and they be the most parte. it is of gret effect against thē/ to haue at hāde this sentēce of Menāder. Thou hast suffred no gret greke/ onles thou make it so thy selfe/ for what toucheth it the/ if it nother streyne thy flesh/ nor reche to thy soule/ as by example/ thy unnoblenesse of thy father/ the adultry of thy moder/ the dignite of the first place taken from the/ the reward of thy victory bereft the/ what preyn these thynges to the? for truely tho these thinges happen/ it shuld nat let the in thy body nor in thy mynd to be well/ ye & right well. Against these thinges that by nature doth sōthing offend/ as sikenesses/ hurtes/ & dethis of kinfolke/ this must be set. alas/ wherfore alas? for we haue suffred nothig/ that pteyneth nat to man to suffre. For there is no speche that soner rebuketh thaffectionate pte of the mynde/ whā it is drawen ouertwhartly with affectiōs/ & whan it snatcheth the byt of reson i the teth/ thā that that warneth vs of our comen & naturall necessites/ vnto whiche necessite man is borne/ & entangled as the body groweth/ whiche shall gyue vnto stryuing fortune/ a knot/ sure

of all other thinges/that ar moſt chefe & gretteſt. They ſay Demetrius whan he ſacked the town of Megarēſis/aſked of Stylpo if any of his goodes was taken frō him? to whom he anſwered. I ſawe no body take away myn/for whet as fortune hath ſuffred/ all her thiges to be taken frō her/yet haue we no ſuch thiges i vs/ as nother the grekꝭ cā do nor ſuffre. it is nat therfore mete ſo moch to forſak nature/ as hauyng no ſtrēgth nor ſufferaūce/to matche fortunes violēce. wher as we knowe rightwell/that that/that I man may be hurt with fortune / is but a lytell/ and the worſt parte of vs frayle & ouerthrowen with euery impreſſion/ by deyute tendernelle / and that we our ſelf haue the power ouer the better partes/ wherin be ſet thoſe gretteſt & good thinges/as in an vnſyppet place/and where alſo true glory/ lerninges/ & ſtudys ytayning to vtue haue their beig/ nother mortall nor byreueable by no ſtrēgth. thus I ſay/ knowig our ſelfes of vnuyncible mide/fortruſtig to our ſelfꝭ/it becometh vs to be aſſured agayn thiges to come/ & to laye that to fortune/ that Socrates fayning did ſay by Anitus & Melitus his accuſers/ truly yt he/to the iugꝭ Anytus

and Melitus may slee me/ but to do me
hurt or displeasure/they can nat. for tho
fortune might ouerthrow hym with dy
uers sicknesses/ take frō him his riches
or accuse hym to a tyrant/ or to the peo=
ple/ yet might she nat truely make hym
yll/or faynt herted/or fearfull/ or altred
of his mynde / or els make hym malicy=
ous/but onely a good man/enduced with
manlynesse and corage of the mynde / &
at a worde she might nat bereue him the
right order of the mynde/whiche truely
profiteth more to man/for the ledyng of
the lyfe/than the craft of sayling/ for to
passe the sees. For the maryner be he ne
uer so cōning/ can nat by any meanes re
dresse the fury of the water/ nor repulse
the assaut of the fierce wynde? no more
than get a hauen where he wolde/whan
so euer he wolde retourne from the see.
No/nor this cometh nat to him by craft
that whan he is taken with tempest/ cō
stantly and vnfearfully to handle the ne=
cessite/herto it helpyth nat / that whilst he
dispayreth nat/for place for his craft/ta
kyng i the sayle/driueth as he may with
the tēpest/the coward now sitteth down
with wryging hādes from all this gere/

¶ whyle the maſt is drowned with force of winde/he ſhaketh with trẽbling feare. but in a wyſe man/ an ordred mide with the body brigeth faire wether/that is to ſay with contynuance/and tempre of fode and labour/ wippyng away the cauſes of ſickneſſe/ and if there be any outwarde cauſe of trouble / in the whiche a mans mynde is ron/as i the roky flattes/with quicke pullynge vp the ſayle yarde (as Aſclepiades ſaith) it paſſeth ouer. And if ſo be it encreſe and growe more than can be ſecourd or ſuffred by man/the hauen is nat fer of/and there reſteth to the to ſwym out of the body / as out of the ſhip boote/ whan it wyll holde no more. Truly foles/nat ſo moche for the deſpyte of lyfe/as for the feare of dethe/ hangig on the body cleue faſt with claſpyng hãdes/no notherwiſe than Ulixes dyd hãg on the wylde figge tree/ whan he feared the ruſhing of the horelpole Caribdis/ whom Homer ſaith / was ſo nere taken in the ſee of Scyll/ that he coud nother ſtoppe by reaſon of the wynde that ſhoued hym/ nor yet get out/ ſo dyd that let him/ and as tho he held the wolfe by the eres/ as the prouerbe ſaith/ coud nother

hold the tre/for werynesse & discomodite of the chaũce/ nor let it go for fere of the dredfull ypll. But if any mãneuer so lytell cõsyder/the nature of our soule/ and doth recken with hym selfe/ the passage from the state of this lyfe to be to a better/or at the lest to no worse/ by deth truly he hath alredy / no lytell forderaunce for his iourney/ that is to saye/ the contempt of deth. For who that/what with valyaunt vertue/whiche is the properte and peculyarite of man/ and what with ordrig assuredly the mynde/agaynst forrayne and straunge thinges/ whyche cõe besyde nature / mightely to ouerthrowe our proper thynges/may lyue so plesãtly/that he may say/I may go/I may go my way surely at the first tym/with the good leue of god/whan I wyll/whan I pray the / other greuous or cõbrous / or troublous thyng can happen vnto him? Of trouth / what soeuer he is that saith this worde/I haue preuented the/o fortune/ and all thy entres were they neuer so streyte I haue stopte/this man nat w̃ berres/ nor nayles / nor byldinges hath corraged and strẽgthed hym selfe / but rather with decrees of philosophy/ and ru

les of wilemen/whiche also be open & so redy for euery mā/that they nede but only the takynge. For we may nat take away byleue in those thynges / that haue ben left to our remembraunce of our elders/ nor dispeyre in nothyng of thē/ as tho thei were nat possible to be folowd/ but as it is mete to loke vpon them/ and to marueyle moche of them / as it were by grace wondrynge of them/so must we make our selfes / by confyrmynge vs to their folowing lyklihodes of them/that by beginnynges set in small thynges/as sayeng gretter and gretter/we may profite to the hyest. But we must diligently loke / that we put nat the thoughtes of these thinges out of our mynd/ nor that we let to tourne oft these thinges in our thought/ and (as they say) to thinke on them with all our hert. For this busynesse endeth no gret labour (for as a certeyn swetnesse of the mynde / noyeth vs and hath taught vs with slouthful and vnexercised tenderncsse/ and hauntynge most prone thynges of lest busynesse/ by an naughty fauour hath taught it selfe/ out of vndelightsome thynges/to turne it selfe to eche plesant thyng/ so lykwise

if any man vse to fayne in his mynd/the ymages of sickneſſe/ of labour/ of exyle/ & to gader vnto him the strēgthes of his reason/to discus diligently eche by hym selfe. this man/this/I ail without fayle se that those thynges/for the most part/ ar vayn and dispisable/ that seme heuy/ forefull/and horrible/and to say trouth/ threten more with their loke/ than they do in the departyng But many abhorre that worde of Menander/that any man a lyue may nat glorie/in sayeng/ this I wyll nat suffre. for that they knowe nat what it auayleth for to auoyde heuines/ to thynke and to vse to beholde fortune/ with vnagreable and feers eyes/and nat to leue to tendre thoughtes/and trifling delytes/and norisshmentes of esy lyfe/ry syng at euery lytell hope/and fallyng at euery lytell thyng. Altho it may be thus answered to Menander. It can no wyse be sayde / whyle I lyue this I wyll nat suffre/ lette it be so/but this I may saye whyle I lyue/this I wyll nat do/I wyl nat lye/ I wyll vse no crafty deceites for to compasse men / I wyll nat begyle / I wyll nat discenfully lye in au ayte. this syns it is in vs/ it is a great helpe to the

that lykte them selfe vp to the surety of mynde/in which maner lyke as botches be in the body/so is a naughty conscience in the soule / as that that leueth repentaunce/busely prickyng and pullyng the mide. For where all other heuinesses ar wont to be taken away by reason/ onely this repentaunce it selfe prouoketh by shame/ as one that byteth and gnaweth hym selfe. And truely/as they that shake of a cold ague/or burne of an hote ague/ ar more sharply and feruently vexed thã they that suffre the same thynges/of vtwarde colde or hete. so casuall and chãceable thynges/haue more blunter heuynesses/as outwarde and forayn thiges. And this thing/ no body is to blame for me but my selfe/which is wont to be plainynly cried/whan an offence is done/maketh the hurt that is grcuous of it selfe/ more grcuous/and driueth it in dep. So nouther gorgiousnesse of buyldinq / nor weight of golde/ nor noblenesse of kyn/ nor greatnesse of empire/ nor cloquẽce & fayre spekyng/ brinketh so moche clerenesse of lyfe/and so pleasant quietnes/as bringeth a mynde discouered from trouble of busynesse/lyueng (as they say) w

hym selfe ferre from yll aduyse. whiche hauyng the well of lyfe (I mean wyt & condicions/from whiche cōmendable dedes do sprīg) clere and vntroubled/shall bring forth all his dedz/ mery & vpright as it were with an heuenly grace/by the remembraūce wherof / he is feed with a more certeyn/ than Pyndarus hope/norishmēt (as he sayth) of old age. And as Carneades was wont to say / the swete fyrres tho they be cutte or pulled vp by the rotes/ they kepe a swete sauour a lōge whyle/ truely in the mynde of a wyse man/honest dedes do euer leue a certeyn fresshe and plesaunt remēbraunce. with the whiche remembraunce that same in warde gladnesse springeth by a cōtynu all ryuer/ as who saithe bering frute/to the great shame of their errour / that so lamētably blame this lyfe / sayeng it is a cōgregation of ylles/and a certeyn resort of outlawes/ in to the whiche onely the soules that be banyshed from aboue be put. I reken that worde of Diogines worthy remembraunce/whiche he sayd/ whan he sawe a straūger in Lacedemona/ curiously pyking hym selfe agayn a holyday. what ꝙ he/is nat euery day ho

lyday with a good mans pes and if we be wyse most gladsom holiday. For this worlde is a certeyne most holy temple/ & most mete for god/in to this temple man is admytted whan he is borne/ nat to be holde karuyn ymages wantyng sensles/ but the son/the mone/& the sterres/from whiche cometh mouyng / & the first prin ciples of lyfe/ whiche prouidēce hath gy uen vnto vs to beholde/that they shulde be sensyble ymages and folowynges of intelligible thynges/as Plato saith. be sydes these/ the flodes that bring forthe alwayes newe waters/and the erth pro= ducyng fode/ bothe vnto trees & vnto all kynde of bestes. with this goodlynesse & prospecte begynnyng truely our lyfe / it must be full of surety and of ouersprzed gladsōnesse/ nor [illegible]ar nat to be loked for of vs/ Saturnus festes/ or Bacchus festes/ or Myneruas festes/ as many do that receyue these and such other festes with great awaytige/gladsomnesse and sporte/in whiche they may more lyberal ly/ glad them self with bought laughter gyueng wages vnto mynstrels and tom blers for their minde sake. And what is more vncomly/than that in suche plays

we syt with suche pertynax scylence doyng nothing els (as they say) (for there is no mā that lamēteth or wepeth / whā he seith Pythia begyn / no more than he is hūgry after the feest) and those good lynesses wherof god hym selfe is auctor vnto vs / and in maner player / with lamētyng and sowernesse of mynde / ledyng a dolorous lyfe / we defile and make sorou full. And yet most vnsely is this / whan we delyte in orgaynes played and sounded / and in lytell byrdes songes / and beholde gladly the beestz playng and daūsyng / and agayne ar offended with their frowarde noyse and their cruell lokes / yet neuerthelesse seyng our owne lyues sadde and heuy / frownyng / & ouerthrowen with most troublous affectiōs and tangled busynesses / and cures / and driuen with vntemperatnesse / that nat only we can nat gette vs some lyberte and space to take our brethe / but nother here also other exhortyng vs to it. To whose warnynges with clere and opyn eares / if we wolde gyue hede / we shulde vse thīges present as they come without any blame / and shulde rest with the plesaunt remembraunce of thynges past / and at

the last we shulde drawe towarde thyn-
ges to come/vnfeerefully and assu
redly/ with sure and glad
some shyning
hope.

Thende.

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by Richarde Pynson/printer
to the kynges moost
noble grace.

¶ Cum privilegio.